

The Brooklyn Jewish Center Review

WHO ARE THE JEWS IN
COMMUNISM?

THE JEWISH EPILOGUE of the
FRENCH REVOLUTION

BOLD LAUGHTER
The whispered jokes of Nazi Germany

JEWS IN BASEBALL

THE HASSID AND THE
JEWISH THEATRE

83¢ AND THE JEWISH
QUESTION

OCTOBER

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BROOKLYN JEWISH CENTER REVIEW

Vol. XVI

OCTOBER, 1935—TISHRI, 5696

No. 9

PROFESSOR EINSTEIN SPEAKS FOR THE JEWISH SOUL

PROFESSOR ALBERT EINSTEIN is undoubtedly one of the foremost leaders in the world of human thought. When he speaks the world listens. We have been accustomed to hear his pronouncements in the field of science, in which he is such a recognized authority. It is likewise interesting to hear his views upon the world's spiritual problems, which he expresses with equally recognized authority.

Recently he had occasion to give his opinion on the place of Jewish education in Jewish life. The great sage was elected an Honorary Member of the American Alumni of the renowned *Telzsher Yeshivah*. In his letter, accepting this honor, he wrote:

"Wenn mir auch tiefere Kenntnisse unseres jüdischen Schrifttums fehlen, so bin ich doch von der Ueberzeugung erfüllt, das es für die Erhaltung und für die Gesundheit der jüdischen Gemeinschaft von grosser Bedeutung ist, den Geist und die Lebensweisheit unserer Vorfahren lebendig zu erhalten and zu vertiefen."

In its English adaptation the message reads:

"Though I lack the deeper knowledge of our Jewish literary sources, I am nevertheless convinced and filled with the conviction that it is of utmost importance for the preservation and for the sustenance of the Jewish people that we keep alive, foster and deepen our interest in and study of the spirit and wisdom of the life of our ancestors."

Would that these words reached the hearts and minds of all American Jewry. Einstein was not only able to penetrate the innermost soul of the Universe, but he also succeeded in penetrating the soul of the Jewish people. He tells us what nourishes this soul of our people—the knowledge

and the wisdom handed down to us by our forefathers.

The Center has long ago realized the truth of these words. Through our Hebrew School, our Academy and our Sunday School, we are endeavoring to transmit this "Lebensweisheit unserer Vorfahren" to our children. Through the Institute of Jewish Studies for Adults, we are carrying it to the men and women of our community. Only with the continuous growth and progress of such endeavors can we assure "die Erhaltung and die Gesundheit der jüdischen Gemeinschaft".

WORSHIPPING GOD WITH THE BEAUTY OF HOLINESS

THE religious services in our Center Synagogue have done much to win the hearts of hundreds of men and women in our community to a finer appreciation of our religious ideals. Nevertheless it is characteristic of our institution that we are never content with achievements of the past, but are always seeking new means to create a better frame for our spiritual work.

An important step in this direction was recently taken by our officers, who appointed a special committee to present its recommendations for gracing the services, particularly on the Sabbath with more beauty and greater dignity. Many of this committee's suggestions have already been adopted, and our worshippers appreciate these new efforts in making our religious worship beautiful and inspiring.

The Jew, in the classic days of his existence, saw not only beauty in holiness, but also holiness in beauty. The life of suffering and misery that was his did much to stifle this appreciation and love of beauty. It is a healthy sign of the new life of the Jew that we are beginning to yearn for the beautiful and aesthetic in every phase of life, especially in the field of religion.

It is to be hoped that what has already been done marks just a begin-

ning in this field, and that we will continue to seek ways and means to always add greater dignity and beauty to our service, so that it may attract and win the hearts of all the Jews in our community.

A JEWISH CENTER IN JERUSALEM

OUR readers will be happy to learn that the first Synagogue Center in Jerusalem, a project which was sponsored by the United Synagogue of America, was so far completed that services were held in the new edifice this Rosh Hashonah and Yom Kippur, and that more than one thousand Jews participated in these opening services.

American Jewry has made notable contributions towards the physical upbuilding of Palestine. This Synagogue Center represents its contribution towards the spiritual upbuilding of Eretz Yisrael. It was fitting that the United Synagogue of America, which is dedicated to the cause of reviving and strengthening our religious life in America, should have taken the lead in this great spiritual endeavor in Palestine.

We of the Brooklyn Jewish Center take special pride in this achievement. A number of our members made fine contributions in money and in service to the cause, and the Rabbi not only headed the campaign to raise the necessary funds, but was privileged to take part in the laying of the cornerstone, when he was in Jerusalem more than a year ago. But above all, our joy is great because we feel that this Center in Jerusalem creates a new link that will bind our institution with the spiritual life in Palestine. We rejoice to know that the Center idea, which our institution has made so popular, is now taking root in the Holy Land, where it will undoubtedly prove a great blessing in strengthening and developing the spiritual life of the new settlers in our *Altneuland*.

—J. H. L.

GENERAL SHERRILL'S WARNING

AFTER spending seven weeks with Hitler and other Nazis arranging the details for the Olympic, General Sherrill was no doubt angered when he returned home and found the movement to ban the sports meet had gained so much ground in his absence as to make the withdrawal of the American athletes a possibility. And it was likely in this anger that he uttered the startling warning that if the United States cut the Olympic there would be a storm of anti-Semitism in this country.

It is understandable that after one has worked long and arduously on a project he does not want to see it collapse. But anger or no anger, chagrin or no chagrin, a man of General Sherrill's prominence cannot make such a statement without laying himself open to the charge of inciting hatred. His additional remarks were even more reprehensible. He said that the Jews here were seeking to use the rest of the population to "pull their chestnuts out of the fire" in Germany, that they stood in danger of "over-playing their cards" as the German Jews had overplayed their cards when they won more professional positions than their numbers seemed to warrant.

It is needless to discuss these statements. Former Justice Jeremiah T. Mahoney, President of the Amateur Athletic Union, in his letter to Dr. Lewald, of the German Olympic Committee, made the case against Germany as host to the Olympic athletes complete; and General Sherrill's criticism of the Jewish conduct both here and in Germany is so barren of humane logic that it does not lend itself to intelligent discussion. To think of condemning a people because of their aptness for scholarships and science! If the Jews in Germany predominated in the professions, as General Sherrill intimates, how did they achieve this dominance? Did they throw a spell over the fifty-nine and a half million Germans and prevent them from developing more doctors, lawyers and journalists?

It is the effect of the general's remarks on the Jews of this country that should be discussed. He said that he knew a number of Jews who shared his opinion, and it is true that there are many leaders in Jewish life who preach a policy of lying down. No protest lest we stir up trouble! What is happening is deplorable but if we complain indis-

creetly we may give ideas to others! Let's use tact or our neighbors will think us nuisances!

There is only one answer: if you think more of your skin, then timidity and hedging and discretionary action is the course to follow; if you think more of your position in the world as men and women, if you bear in mind the heritage of the Jewish nation that is yours, if your heart can burn with indignation against injustice and bleed for the tortures inflicted on your own, then you will protest from the house-tops.

And if open protest, and if organized effort on behalf of persecuted fellow-

Jews will bring suffering to the protestants, then let it be so. Better no Jews than cowardly Jews.

But despite world events today we can still have faith that not everywhere is it possible for a Hitler to take root. Justified protest in the United States will not rouse Americans to enmity against the Jews who are sharers of their democracy. The great majority of Americans have no love for Hitlerism, or any other oppressive ism, and the sore spots of intolerance that may break out here and there in this vast country are certain to have little effect on the American foundation.

—J. K.

THE AGUNAH CONTROVERSY

IN May, 1935, the Rabbinical Assembly of America, after years of careful study, promulgated a resolution concerning the *Agunah*. This ordinance was designed to alleviate the hardships imposed by Jewish law on women who have been deserted or civilly divorced by their husbands. According to Talmudic jurisprudence only the husband can issue a bill of divorcement to his wife. Furthermore, in the eyes of Jewish law, a divorce issued by civil courts does not dissolve a marriage. If then the husband cannot be found, or if he refuses to grant a *get* despite the fact that the courts of the land may have dissolved the marriage, his wife is still, from the point of view of Jewish jurisprudence, married to him. Her status is then that of an *agunah*, and as such she is not permitted to remarry. At the close of the World War it was estimated that there were 100,000 *agunot* in Eastern Europe — women whose husbands had disappeared during the course of the war and who therefore were compelled to remain unmarried for the rest of their days.

It is to the shame of the rabbinate of Eastern Europe that, in the face of such hardship imposed unnecessarily by the law they administered, they made no attempt to modify that law.

In America, the Jewish law of divorce breaks down in another fashion, but with equally tragic consequences. It is frequently the case that a man and a woman go to the law courts and have their marriage dissolved, with the onus of responsibility usually on the man. The woman then discovers that she is still not free to remarry until she has obtained a *get* from her husband. But husbands often refuse to issue such bills of divorcement. Sometimes they refuse out of spite. Sometimes they demand large amounts of money, and will grant the divorce only if they are paid. In any event, many an American Jewess has been victimized by a husband from whom she was legally divorced in accordance with the laws of the state, but from whom she could procure no Jewish divorce.

The results are often tragic; those who abide by the decisions of an obsolete legal system wreck their lives, and those who remarry in defiance of Jewish law may suffer social censure. The Rabbinical Assembly of America has therefore offered this way out of the impassé, a solution entirely consistent with Jewish legal principles. The remedy it proposes is very simple. Hereafter, into each marriage contract a clause is to be inserted, through which the husband will give to his wife a power of attorney to issue a bill of divorcement under rabbinical supervision, if the husband disappears, or deserts her, or if the marriage is dissolved by a civil decree. Should the husband disappear, or desert his wife, or should he be severed from her by a civil divorce, she will then appear before the rabbinical court indicating that

(Continued on Page 22)

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Who Are the Jews in Communism?

ON Sunday, September 15, the present National Socialist Government of Germany, at the behest of its Chancellor, Adolf Hitler, dictator of the German people, decreed a series of laws that put Jews beyond the legal and social pale of the German people, and deprived them of claims to German citizenship. This debasement of the Jews in Germany was not the result of a sudden decision. Long prepared for and premeditated, pledged by the National Socialist Party at its foundation, these laws were only the official culmination of a series of measures degrading and oppressing German Jews.

This official denial of civil rights is directed against men and women whose ancestors have lived in Germany for over a thousand years; who have made signal contributions to German economic, political, and cultural life; who have shed their blood in defense of their fatherland; and who have contributed their best talents to the peaceful development of the German State. This injustice was perpetrated under the cloak of a so-called link between Jews and communism, which has no existence in fact, but which is being used to confuse the minds not only of Germans, but of people all over the world.

When the Jews of the United States first learned of these pretexts for persecution, they deemed it beneath their dignity to take notice of them. However, because of the censorship of free expression in Germany and the enormous propaganda carried on by Nazi Germany outside its borders, the time has come for us to make answer to the libels and unjust insinuations, and to make clear that these falsehoods have the same motive that has always inspired tyrants and despots—that of seeking a scapegoat for their own sins and, under cover of a false issue, of deceiving their people by fomenting suspicion, discord, and hatred.

It is high time that these facts be known:

While communism, having its roots in economic forces, no doubt influences some Jews as well as some non-Jews, a study of German conditions indicates that the majority of the Jews who were permitted to vote in Germany during the Republic were affiliated with the liberal democratic parties. In the pres-

idential elections in which Hindenburg, Hitler, and Thaelmann were candidates, Jewish leaders appealed to the German Jews to vote for Hindenburg and against the communist and National Socialist candidates. German Jews

THE statement published on this page was prepared jointly by Dr. Cyrus Adler, of the American Jewish Committee, Alfred M. Cohen, of the B'nai B'rith and B. C. Vladeck, of the Jewish Labor Committee. Its purpose is to disprove the familiar charge, heard most emphatically in Germany, that the Communist movement is in the hands of Jews, and that it is in effect a Jewish movement.

To the facts contained in this statement it should be added that in this country the Communist party is led by Earl Browder and Wm. Z. Foster, both non-Jews. Only one Jew has gained enough prominence in the political ranks of the party here to be just slightly known to the general public. He is Israel Ampter.

There are many minor leaders among the Communists who are Jews, but these don't count, for it is notorious that the policies of the Communist party are handed down from above, and carried out below with an unquestioning obedience unknown in any other secular organization.

The Jews who achieved leadership of some importance in the Communist party in Russia were: Trotzky (Bronstein), Radek, (Sobelson), Kamenev (Rosenfeld), Litvinov (Finkelstein), Lunatcharsky, (Mondschein), Zinoviev (Uppelbaum), Bela Kun (Cohen) Bogdanov (Silverstein). The most apt commentary on the list is that most of these men were expelled from the party by the Stalin forces.

were chiefly engaged in occupations and in callings from which communists are not recruited; indeed, their own economic interests made them diametrically opposed to communism. The most influential German dailies in the pre-Hitler period, such as the Frankfurter Zeitung and the Berliner Tageblatt, which were owned by Jews, were bitterly opposed to communism. Not one prominent or even well-known

German-Jewish leader was ever identified with the communist party in Germany. According to authentic figures given under the auspices of the present government, there was only one Jew among the 70 communist deputies of the Reichstag of 1933. Finally, not even the most brazen official mendacity can obscure the fact that while there were less than 300,000 German Jews who were enabled to vote, there were fully 6,000,000 communist votes cast during the Republic.

The facts about Soviet Russia and the Jews are equally illuminating. Among the thirty-six commissars who constitute the Soviet Government, only two are Jews. Neither the president of the Council of Commissars, Ryckoff; the president of the U. S. S. R., Kalinin; the general secretary of the communist party, Stalin; the president of the Third International, Dimitroff are Jews; nor was the founder of the communist party, Lenin, a Jew. A large percentage of the millions of Jews in Russia before the Revolution were trades people, members of the class whom the Bolsheviks attacked most violently and who had most to lose by the victory of communism. Indeed, after the Revolution the Soviet Government declared fully half of the total Jewish population in Russia as declassified, as hindrances to the development of the Revolution. Jewish workers in Russia were organized in an association called the Bund, which opposed the Bolsheviks until the very last. Orthodox Jews and Zionists, whose numbers were preponderant in Russia, are regarded as counter-revolutionaries by the Soviet Government.

An examination of the lists deliberately circulated by anti-Semitic agents in attempts to establish their thesis that nearly all of the Bolshevik leaders are Jews reveals that a large number of those classified are not Jews at all, and that a number of others, far from being Bolsheviks, were leaders of the anti-Bolshevik movement. While Trotzky was a Jew many of the leaders of the Mensheviks, the sworn foes of Bolshevism, were Jews. The official statistics of the Petrograd communist party in 1918 shortly after the Revolution showed that there were 124,021 members of whom 74.3% were Russians, 10.5% Latvians, 6.3% Poles,

(Continued on page 19)

83¢ AND THE JEWISH QUESTION

The Comptroller of the City of New York, Frank J. Taylor, was recently paid 83c sales tax under protest by a man who publishes what appears to be some party organ. The man's protest included the charge that his being subjected to the tax was "Jewish persecution of American Patriotism . . . Jewish persecution of a non-profit patriotic agency which is rendering high public service by exposing the communizing activities of the Jewish-Radical Leadership administrations now in control of Tammany, city, state, and national affairs." The Comptroller felt impelled to reply, and sent this man, Robert Edward Edmondson, of 80 Washington Street, New York City, a letter remarkable for its eloquent characterization of Jews, Americanism and anti-Semitism. The Comptroller's action creates an epistolary incident rare in the annals of municipal government.

After reviewing the legal grounds for the refusal of the tax exemption asked, the communication continues:

I AM compelled to dissent from the views of those who would refrain from giving any expression to the resentment and contempt engendered by your diatribes. Since Judaophobia, like many other diseases, is epidemic I deem it the duty of every thoughtful citizen to help check and eradicate it.

Moreover, I prefer to follow the advice of Solomon:

"Answer a fool according to his folly, lest he be wise in his own conceit."

In fact, throughout the Bible the fool is the subject of corrective treatment.

"The thought of foolishness is sin."

The fool's life is in opposition to the will of God; his irresponsibility and arrogance all work for the misfortune of man.

By what authority do you presume to indict those Jews who are officials or employees of this City? What knowledge do you have of the character and quality of their services? Have you ever worked with them side by side?

Here is the opinion of a public servant who is entitled to be heard. Hon. Alfred E. Smith has said:

"The Jew today is a most inspiring force in public life in this City.

"A broad vision, a keen sense of right and justice, a love of mankind and a devotion to the people's interests are qualities that the Jew in public life in this City possesses in a marked degree."

Without regard to politics or political views, all those who hold public office and who have had the opportunity to observe the Jews as Municipal, State or Federal employees or officials will wholeheartedly approve and endorse this opinion. My own contact with such Jews, based on upwards of a quarter of a century in public office, has deepened and confirmed the correctness of Governor Smith's observation.

YOU have selected Deputy Comptroller Milton Solomon as a special target for your venomous attack. When I offered this position to Mr. Solomon I considered his acceptance as an honor, and by his faithfulness, ability and industry he has earned my utmost confidence and admiration. Your attention is called to the fact that he is a veteran of the World War, and like a great many of his race he served with distinction in defense of his country.

This is true patriotism. On the other hand your appeal to Americanism is truly abominable. It is the old way of the guilty to invoke the convenient apologetics of patriotism.

You are shamefully attempting to pervert the spirit of Americanism by the vulgar use you make of patriotism. Had you but a true elementary conception of the meaning of Americanism you would not invoke its name. Americanism aims to become for the common good the expression of man's moral and social perfections. To attain that goal America knew from its very infancy that it must utilize, develop and preserve every good faculty, feeling and power of all its citizens. And if America is to become the embodiment, the visible reality of such a goal it must think of itself and of humanity in terms of individual and racial equality. The criterion of America's success as a great nation lies in the harmonious unity of its racial groups.

Theodore Roosevelt said:

"If as a nation we are split into warring camps, if we teach our citizens not

to look upon one another as brothers but as enemies divided by the hatred of creed for creed or of those of one race against those of another race, surely we shall fail and our great democratic experiment on this continent will go down in crushing overthrow."

What you are doing is the exact antithesis of this advice. You are seeking to place artificial limitations upon the rights of Americans. You are forging chains of prejudices.

Your circulars are a betrayal of the constitutional guarantees of freedom of speech and the press. They make a mockery of the confidence which our forefathers reposed in the principles of Americanism, and cast a sinister shadow on our ideals. Instead of using your pen to create light you are employing it to lead man away from truth. Instead of using the healing voice of Christian charity you are courting the infernal spirit of hate.

No man can be a friend of America who under the cheap guise of patriotism propagates opinions to inflame the uninformed against a respected and respectable portion of our population.

YOUR inveighing against the Jewish people at this time is especially low and cowardly. Time is now very unkind to them. They are being overwhelmed with dreadful calamities. Sight and sounds of woe greet them everywhere. Undeservedly, vast numbers of their race have become the sport and prey of a perplexed and perilously-poised world. It is sad and oppressive enough that the language of effective indignation is not so expressive as it might be.

To indulge, as you do, in insolent menaces against Jewry; to repeat, as you do, brazen falsehoods against them, will not be tolerated by true Americans.

From the dawn of our history the Jews have always stood in the forefront of American life. Their contribution to the prosperity and happiness of America is as great as that of any other race and is as secure in history as the bed-rock upon which our Republic is founded. The foremost men of this nation have done honor to their loyalty and service to this country.

Yours truly,
FRANK J. TAYLOR
Comptroller

THE JEWISH EPILOGUE OF THE FRENCH REVOLUTION

by Dr. Mark Soliterman

THE French Revolution opened a new chapter in the long and woe-filled European history of the Jewish people. Jewish history must assign to this event the same importance as to the Proclamation of Cyrus and to the Balfour Declaration.

With the destruction of the Jewish state by the Romans, the Jews lost the control of their destinies. As a conquered people they were deprived of Roman citizenship and soon were to feel the effects of this position. Almost immediately after the destruction of Jerusalem, the mob of Antioch, a city where the name Christian was born, forebode already the lot of the Jews in the Christian Europe.

The edict of Caracalla (212) made all the free inhabitants of the Roman empire citizens and therefore the Jews too. This order did not last long. In the fourth century Constantine embraced the Christian faith, and under the influence of the now victorious church, he inaugurated a policy of humiliation and persecution of the Jews which was to be enforced through the Christian world until the French Revolution. A dualistic system of ethics was established in Christian Europe: one for the Christians and another one for the Jews. During the fifteen centuries, elapsed since Constantine began the legal oppression of the Jews until the French Revolution, seventy-five Jewish generations were born and gone. They started their lives, labored and died under the most dreadful conditions ever forced upon any of the white races. What it meant in suffering, in waste of human values and energy, is incalculable. The French Revolution broke the spell of these fifteen centuries of persecution. Surely there were precedents of better treatment of Jews in Europe before the French Revolution. But to France belongs the undying glory of having legally restored to the Jew his rights as man and citizen.

It was not easy even for the French Revolution to blot out the old wrong. So natural was the belief of the Christian in his superiority, privileges and priority, so deeply rooted was the tradition of depriving the Jew of any normal chance in life, so customary was the gratuitous humiliation and oppression of the Jew that no question

was more passionately discussed, so often raised and adjourned in the French National Assembly as the one of equal rights for the Jews. Yet this question was stirred up regarding forty to fifty thousand souls in a nation of twenty-five million people of the most powerful, united and cultured country of that time.

MOST of the restrictions which strangled the life of the Jew disappeared without being repealed. They were so absurd that they collapsed as soon as the Revolution began to realize its reforms. Nevertheless three decrees consecrated specifically the new order for the Jews. Those were: the decree of Jan. 28, 1790, admitting the Portuguese, Spanish and Avignon Jews to citizenship; the decree of Aug. 7th, 1790, repealing all special taxes imposed upon the Jews and finally, the most important one, of September 27th, 1791, admitting to citizenship every Jewish resident of the country taking the civil oath. Thus, *ninety one words* condemned fifteen centuries of untold sufferings of the oldest among the civilized peoples and opened a new era in the history of mankind.

The decree of January 28, 1790, did something more than the enfranchisement of the descendants of the victims of the inquisition. It established a precedent for an entirely new principle. Avignon was legally a papal possession occupied by a French force. By admitting these Jews to citizenship, France laid down a new policy of abolishing any religious and racial persecution in any country wherein the French flag was raised. It has since become a basic political principle of every civilized nation.

Europe was not ripe to accept the principles of the French Revolution, yet its influence upon the European life was immense and reflected naturally upon the position of the Jews. After the victory of the unholy "Holy Alliance", Germany, Austria and Italy restored the old feudal political order and with it the Jewish disabilities, abolished during the short French rule.

But the assurance, that by persecuting the Jew, one complies with the

will of the divine Providence was gone. Much less theological and metaphysical reasons for the oppression of the Jews had to be found. The dualistic standard of ethics was exposed, and lost its justification; although never actually dismissed. Neither was the Jew resigned any more to his fate. The French Revolution had its effect upon his mentality too. The Jews began now an active fight for the recuperation of their rights as men and citizens.

SLOWLY, very slowly, Europe moved towards the repeal of the Jewish disabilities. It took the French principle of equality seventy-eight spasmodic years to cross the German border, seventy-nine years to spread over Italy, seventy-six years to gain Austria, and 126 years to penetrate into Russia, not to mention the smaller countries where the Jewish communities were not numerous. In 1877 the Jewish equality, under the initiative of the French representative, was for the first time in history imposed by an international congress. The Berlin Congress put the newly recognized Balkan states under obligation to grant full and equal rights to every inhabitant, no matter what his religion was. It was again the victory of French political principles.

Not in every every country did the repeal of the Jewish disabilities establish actual equality for the Jews. *De jure* admission to citizenship never meant actual equality. In Germany and Austria the government never fully enforced the law. Roumania could boast that she never carried out the obligation contracted under the Berlin treaty of 1877.

Before the World War about one fourth (including the Jews of America) of the Jewish people enjoyed *de jure* equal rights. The bulk of the Jews, living in Eastern Europe and in the Orient, labored until the World War under the same conditions as their forefathers in the Middle Ages.

The Russian Revolution and the Peace treaties recognized equal rights for them too.

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SOMETHING new happened in the XIXth century which the French Revolution did not foresee. A new right was born—that of nationality. It was realized that the population of a state may belong to several nationalities, and to avoid steady causes of international conflicts the peace treaties had to guarantee the rights of the national minorities. Where the Jews lived in large masses their minority rights were also recognized by the treaties. This was a new step forward. In the French National Assembly, Clermont-Tonnerre expressed the wisdom of the period by saying; "We must refuse everything to the Jews as a nation; we must grant them all as individuals". Finally, the Balfour Declaration was incorporated into the Palestine Mandate, offering a chance to the Jews to rebuild their national life.

Thus, after the World War when the peace treaties were signed, the *de jure* equal rights for the Jews, proclaimed 128 years ago by the French Revolution, were forced upon the whole of Europe by the Great Allies. The *de facto* situation of the Jews however did not substantially change. Roumania, the master country for excluding treaty obligations, continues the same policy unabated. Poland became her brilliant second, reducing her Jewish population to starvation. Lithuania and Latvia soon joined the company. So it happened that the countries which gained their independence because of the collapse of the Russian absolutism, continued the policy of this corrupted government. On the other hand, by a capricious smile of fortune, the former czar's inferno became the only country in the world where there is no "Jewish question". There Jews enjoy full equal rights, even as a national minority. In Russia any attempt to vilify a person on account of race or nationality has become an offense punishable by law.

To complete the post-war picture of the Jewish position, a drive against the Jews began under the German initiative in the defeated countries, shifting on the Jews the responsibility for the collapse of the Teutonic megalomania and of the old social-economic order. In Russia the counter-revolutionary gangs and armies covered the Russian soil with a hundred thousand murdered Jews. Making the Jews the scapegoats for the rot of the European politics was quite effective. It brought to power the European brute and gangster. The rise of Hitler to power ended the

period of *de jure* equal rights for the Jews.

Thus, during fifteen centuries of Christian rule over Europe, the Jews were legally recognized equal citizens for fourteen years only.

It was from Germany that came the relapse to the most barbaric persecution the world has ever seen. The Jew baiting has been proclaimed in Germany not only as the basic part of her domestic policy, but a principle of her international relations. Germany promotes, encourages and finances the persecution of the Jews all over the world, repeating the history of the Black Death period and of the Crusades.

In taking stock of the effects of the French Revolution upon our life, we find an entangled, complicated situation, defying any unifying philosophy or analysis. Not mastering our life, we have to endure it. The tenor of our life is not influenced by our own creative forces, but imposed upon us by the majority among which we live. Before the French Revolution we participated, to a limited degree, almost exclusively in the economic life of our native countries. Since the French Revolution we have also entered their civil, political and cultural life, even before we gained access to citizenship. We have been soon culturally submersed. We have been living in a cross current of influences coming from the whole complex life of our native countries, from our tragic position in the Gentile world, which has developed special problems of Jewish life in every country where Jews live, and finally from our Jewish spiritual inheritance. To have a glimpse of the situation, we need to analyse our life as one of human beings, of citizens and Jews.

As human beings we have grown in our self-respect. We are no more satisfied with the theory of the *galuth*, we are no more delaying our right to happiness until the coming of the Messiah. We have realized that the world is also for us and that we are entitled to our "pursuit of happiness" like any other people. We have flocked to the liberal movements which promised us the recuperation and protection of our human rights. We have merged our fate with that of human progress. The long suffering made us strive impatiently for our recognition. To gain it, we threw overboard our inheritance. We became more sensitive, feeling deeper the distress of our humiliation,

but we have lost in spiritual originality and independence.

As citizens we are happy to accept all duties and discharge them loyally. Yet we have acquired but formal equality. We have been abused no less than in any former period of our European history. In every country charlatans and political parties have built their progress by slandering and vilifying us, appealing to the bestial instincts of the mob. A special patriotism has been demanded from us—never to be in opposition to the party or persons in power. Neither have our rights been assured, for we have been under steady threat of losing them. Still we have contributed to the progress and culture of our native countries far beyond our numerical strength. The grim joke of fate has been that those countries which persecuted us most, claimed from us the heaviest sacrifices, and got them. That this steady social pressure has affected the psychology, character and even health of the Jews is self-evident.

As Jews we have gained by the intimate contact with the Gentile civilization. We have brought art into our life; but only individuals, especially those of the upper class, have enriched and rejuvenated their intellectual life. The people have not been much affected, because our cultured class has deserted the masses. Yet on the whole it has been beneficial. Forced in the previous centuries to limit our life to our own ostracized environment, we were running the danger of becoming mentally and spiritually stagnant. Our intellectual, spiritual and esthetic life was confined to the commentating upon the Talmud and the wandering in the mystic mist of the Zohar and the Kabbalah or in the Czaдик's miracles. We had sharpened our intellect, but were disbarred from its application. We were brought to the blind alley of attempting to discover the riddle of our existence by combining the numerical values of the Hebrew alphabet. There was more distress than joy in the Chasidic escape from reality. We were threatened by entangling ourselves with the Hindu or Christian ecstatic pessimism.

The French Revolution released the slumbering forces of our cultured class. They acquired the scientific and open-minded approach to life and studies. But the misery of our situation has prevented us from receiving all the bene-

(Continued on page 20)

BOLD LAUGHTER

THE WHISPERED JOKES OF NAZI GERMANY

RECENTLY a little book was published in Carlsbad, Czechoslovakia, containing about four hundred whispered jokes current in Germany. The butt of these jokes are Nazi officials, and they are the sharp, but materially ineffective weapons of the surviving Nazi opposition. Thousands of copies were circulated in Germany by underground methods, and reportedly enjoyed by even Nazi adherents. Through the intercession of Paul Joseph Goebels, the propaganda minister, the book was suppressed in Czechoslovakia. Prague police invading the offices of the publisher and confiscating all available copies.

Following are some of the stories:

It is said that Goebels sent his parents to a concentration camp, holding them responsible for his Jewish appearance.

* * *

Goebels arrived in a provincial town to make a speech scheduled for that evening. Finding himself with a couple of hours to kill he hired a taxi to drive him around on a sight-seeing tour.

"I can only drive you until eight o'clock," warned the chauffeur.

"Why?" asked the Minister of Propaganda and Enlightenment.

"Because I don't want to miss the Goebels speech," the man replied.

Goebels was so pleased by the driver's interest in him that when the trip was over he gave him a ten-mark tip.

The driver was overwhelmed.

"I see you are a Jew," he said, "for only a Jew can be so generous. I'll drive you as long as you like and to hell with Goebels!"

* * *

On another occasion Goebels was late for an address in a Berlin suburb and rushed in a cab to the meeting hall without waiting for an escort.

The auditorium was crowded and as he began pushing his way to the platform a Storm Trooper gripped him by the shoulder.

"Hey, Isaac!" he yelled. "Didn't you read the sign on the door—'Jews are forbidden to enter'?"

A bear from the menagerie of a traveling circus escaped and the municipal authorities of the town where the circus was playing offered a reward for the shooting of the animal.

Two Jews read the announcement on a placard and one of them exclaimed in fright:

"Let us run away at once!"

"What for?" inquired the other Jew. "You're not a bear. I'm not a bear."

"Yes," retorted the first Jew. "But how can we prove it?"

* * *

Goering visited a concentration camp and noticed that one of the inmates did not jump up to salute him.

He approached the man and asked:

"What is your profession?"

"I am a merchant," was the reply.

"What would you do," went on Goering, "if one of your employees failed to greet you?"

"I'd send him home," answered the prisoner.

* * *

At the last debt conference in Berlin the president of the Reichsbank, Dr. Schacht, took an American delegate aside.

"My dear sir," said Dr. Schacht, "we could pay our debts if we were granted a substantial foreign loan."

"But, Herr Bank President," the delegate replied, "who would make you such a loan—under the present circumstances?"

"We can offer good security," Dr. Schacht assured him. "We have treasures in the earth and our great Fuehrer, Hitler."

"Well, now," the delegate remarked, "if these assets were reversed—if you had the treasures above ground, and the Fuehrer under, the loan could be discussed."

* * *

A teacher in a classroom called the roll. Coming to a Jewish boy sitting in a corner he asked sarcastically:

"And what is your name?"

"This will make you laugh," replied the boy. "My name is Adolf."

* * *

Unaccountably, an old Jew found his way into Hitler's study. Der Fuehrer stared at him in amazement, too

surprised to be enraged by this apparition.

"How did you get in here?" he asked.

The old Jew fidgeted uneasily. At last he spoke:

"I have come to make a request. If you will grant it I will tell you how I got through."

Curiosity impelled Hitler to agree.

"Well," replied the daring visitor. "I told the guards I was Goebel's father and they bowed me in."

* * *

Hitler was visiting a school. Reviewing the young pupils lined up before him he questioned one:

"What is your name?"

"My name is Fritz, Herr Chancellor."

"And to what party do you belong, my child?"

"To the Hitler Youth."

"Very good," Hitler smiled. He turned to another boy. "And what is your name?"

"My name is Kurt, Herr Chancellor."

"To what party do you belong?"

"To the Hitler Youth, Herr Chancellor."

Der Fuehrer patted Kurt on the head and went on to a boy who, in the dark depths of the school register, was inscribed as a Jew.

"What is your name," he inquired.

"My name is Max," the lad replied.

"And to what party do you belong?"

"To no party, Herr Chancellor."

"To no party? Why is that?"

"Because my parents do not belong to any party."

Hitler became angry. "Is that a sensible reason?" he demanded. "If your parents were thieves, murderers, gangsters, would you also be a criminal?"

"No, Herr Chancellor," the boy answered. "I would be a Nazi."

* * *

A Jew came to court with a plea to be allowed to change his name.

"What is your present name?" the judge asked.

"Cohen," replied the applicant.

"Cohen?" repeated the judge. "Co-

(Continued on next page)

hen is a Jewish name and must not be changed."

"No, I don't want to change that name," the Jew told him. "It is my first name I want to change—Adolf."

* * *

Two jurists met on the street. "I have had an exciting day," one said. "I had to sentence a man to eight years for embezzling a hundred thousand marks."

"That's nothing," the other told him. "I had to sentence a Jew today because he was innocent."

* * *

A Jew was riding in a Berlin subway train. Two uniformed Nazis came in at a station and sat down on each side of him.

"Tell me, Jew," taunted one, "what

are you, a thief or a swindler?"

"I am between both," replied the Jew.

* * *

A Nazi came into a cafe to collect donations for a party fund.

He rattled his coin box but every diner found his attention attracted elsewhere. At last the Nazi spoke to a man.

"Won't you throw in something?"

"No," was the reply.

"No?" repeated the Nazi. "You won't donate?"

"I can't, I am a Jew."

The collector looked at him bitterly. "Strange," he said, "Jews are supposed to be persecuted in our country, yet everyone I approach claims to be a Jew!"

* * *

Hitler, Goering and Goebels wander-

ed about Berlin incognito to take the pulse of the public. Coming to the outskirts of the town they met a farmer driving a wagon.

"Let's bet who of us three he'll give a ride," one of the triumvirate said, and calling to the farmer, asked for a lift.

The farmer looked them over. "You," he said to Hitler and Goering, "can walk. But that poor little Jew there, I'll take him."

* * *

Goering, a renowned lover of pomp, once remarked within hearing of a Jew that when he died he would like his death to take place on a holiday.

"You will have your wish," muttered the Jew. "Any day you die will be a holiday."

WHEN JEWS KNEEL IN PRAYER

ONE of the most solemn moments in the service for the Day of Atonement is during the Musaph prayer when the story of the ritual followed by the High Priest in the Temple is rehearsed. This is known as the Abodah and relates the various steps taken by the High Priest in the performance of his duties on that day. The narrative is based on the traditions contained in the Mishnah, and, while most of it is couched in poetic form, the exact quotations from this ancient, and to a large extent contemporary record, are given in full. In the course of the narrative, when the story is related of how the High Priest pronounced his prayers for himself, the priestly family and the whole house of Israel, in each case pronouncing the name of God in its full form, a practice allowed only on this occasion, the people who heard it fell to the ground and prostrated themselves. When this is repeated in the synagogue, the congregation as well as the reader follow the example and prostrate themselves at the same time.

Kneeling as an attitude in worship is often found in the Bible. It was apparently the custom among the heathens when praying before the idols and was also widely practiced among Jews. During the dedication of the first Temple Solomon is said to have knelt while he pronounced his lengthy prayer. Ezra knelt when he implored God to forgiveness for the Israelites who took foreign wives, while Daniel is said to have knelt during his prayers three times every day. The incident related

about Gideon's endeavor to reduce his army by selecting only such as lapped of the water and rejecting those who knelt at the well to drink therefrom is variously interpreted. The traditional interpretation connects this with the heathen custom of kneeling before the deity so that Gideon inferred that those of his soldiers who knelt down to drink did it out of their habit to kneel before the idol and therefore he rejected them. Other commentators explain the distinction on the ground that those who could drink while standing up were the more fit to face the battle. In the Temple not only kneeling, but also prostration was practiced by the lay visitor as well as by the priests. While the sacrificial service was in progress the people in the courtyard would prostrate themselves each time that the Shofar was blown. Prostration, implying the position of the entire body stretched out on the ground and the arms spread out, was in Biblical times the attitude of homage to a king or to a superior, as in the case of Jacob when he met Esau, or Ruth before Boaz and in many another instance.

In the synagogue the regular posture during prayer was either standing up or sitting down. Although the Hebrew word for bless or praise (*Barach*) is the same as the one used for kneeling and probably originated in the remote period when kneeling was the regular attitude at prayer, in the synagogue service kneeling is hardly ever mentioned. At certain intervals bending of the knee, or rather bending of the entire body forward, is prescribed.

This is especially the case in the first and the eighteenth benedictions of the Amidah, and it is distinctly said that at no other time should the posture be changed from that of standing erect, with the feet close together, the eyes directed to the ground and with hands folded in front of the chest. A remnant of the older form of prostration is preserved in the custom of placing the head over the arm during the reading of the Tahanun prayer. In Babylonia, up to about the third century, this prayer was still recited in a prostrate position, but in modern days the laying of the head upon the arm, while sitting down, is the attitude followed in all different rites. It has been suggested that the adoption of the kneeling position during prayer by the Christian church was the cause for its falling into desuetude among Jews, who endeavored to deviate from the customs followed by Christians. It was even regarded as unseemly for a Jew to kneel at any time, even when not engaged in prayer, because it was so widely practiced among Christians.

The prostration of the body on the ground, once on Rosh Hashana and three times on Yom Kippur, is an exception to the general practice of the synagogue, and is preserved in orthodox congregations as a reminiscence of the Temple service, which is recounted with pathetic longing for its restoration and with a pathetic nostalgia for its renewal.

—From the Philadelphia
Jewish Exponent

JEWS IN BASEBALL

By PAUL G. GOLDBERG

TWO Jews have captured the most coveted prizes that baseball can offer. Hank Greenberg, of the Detroit Tigers, winners of the 1935 League Pennant, was designated the most valuable player of the circuit, and Charles Solomon Myer, better known as "Buddy", second-baseman of the Washington Senators, annexed his

McGraw realized that a large and sympathetic Jewish following could be gained by introducing a Hebrew, and accordingly, to the end of his baseball activities, he hunted up and down the hinterlands. Solomon and Cohen did not leave deep marks on the game, but perhaps Weintraub and Danning will.

The letdown of prejudice against Jews in high school and college athletic teams has increased the number of those who seek placement in the select ranks of the major circuits, and broadened the potentialities for Jewish baseball stars.

Brooklyn, through "Uncle" Wilbert Robison, has been only lukewarm in the quest of a Jewish player, although one on Robie's team would mean a noticeable swelling in box-office receipts. Robie introduced an outfielder named Maxie Rosenfeld who shone late in 1932 but thereafter was not seen hereabouts. I hear however that Casey Stengel intends to give outfielder Harry Rosenberg and Pitcher Harry Eisenstat long tryouts next spring.

* * *

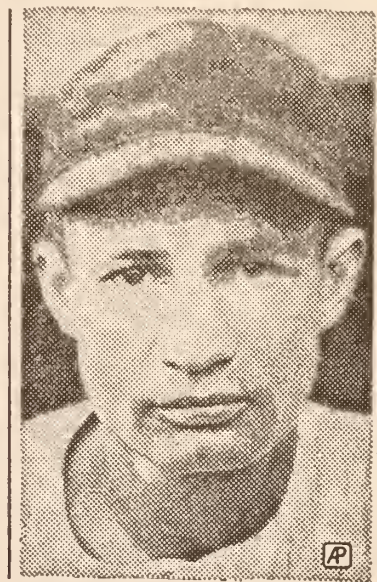
It might be asked, just how Jewish are these players?

In their defence it might be answered that they are no less Jewish than other athletes who must play on Jewish holydays, even on Yom Kippur. Generally they do not carry their religion on their sleeves. Some even prefer not to be called Jews. But Greenberg and Weintraub and Myer look Jewish and act Jewish. They are in consequence always being "ridden" by opposing players; that is, they are not taunted with being Jews but criticized in other ways. Greenberg for his

use of an oversized first-baseman's mitt and Weinberg for his overly large feet. Greenberg, in fact, is the most hounded player in the sport, partly because he is such a great hitter and many Gentiles can't understand this sort of talent in a Jew. But none pick on him. He is too big to fight.



HANK GREENBERG



BUDDY MYER

League's batting championship. The former distinction comes by way of a poll of the baseball writers, who annually choose a player whose efforts have proved of greatest value in the moral and physical betterment of his club. In past years this honor was shared by such members of the baseball aristocracy as Babe Ruth, Lou Gehrig and Dizzy Dean.

These men are not the only contemporary heroes of the Jewish faith. There are Milt Galatzer, of Cleveland, Moe Berg, of Boston, Ike Danning and Phil Weintraub of the New York Giants, Herman Fink, of the Philadelphia Athletics, Sid Cohen of Washington and Al Schacht, the Boston Red Sox coach. Going back a little we find Johnny Kling, a great catcher—the greatest, so Bill Granger, veteran writer, tells me, of all time. Sammy Bohn starred a decade ago. Able athletes also were Moe Solomon and Andy Cohen, whom John J. MacGraw discovered in his search for Jewish players and brought to New York.

Weintraub is good-natured and does not get into quarrels. Berg is greatly respected. Danning does not look or act the Jew, and Myer—well, they don't want to start up with him. He is pugnacious, carries the fight to the enemy and in fact relishes a fight and likes to begin one. Two years ago he was severely rebuked for his part in a battle-royal.

Greenberg has taken precedence over Myer this season, though the latter has been in the game longer, because of his leading the Tigers to the Pennant and because of his home-run proclivities. The fans go for a slugger. Hank is big, six-feet-four, weighs 220 pounds, and can pound the ball furiously. He hit 36 homers this season, heading the two leagues along with Jimmy Fojax, who tied him on the last day with two four-ply smashes.

But what Hank is most noted for is his ability to bat in runs. He knocked home 167 of them, nearing Lou Gehrig's all-time record and bettering

(Continued on next page)



HARRY DANNING



PHIL WEINTRAUB

the National League mark of 164, set by pudgy Hack Wilson in 1930. He specializes in doubles and at field is one of the most improved workers. Last year he was crude; this season he improved 100 percent, although he still fumbles plenty. In the second game of the World Series three weeks ago he made two errors in one inning, but this was pardonable because as it was later discovered, he played with a broken wrist. This injury forced him out of the series after he had hit a homer in the second inning.

Big Hank was born in Greenwich Village, but at the age of seven his family moved to a shady street overlooking Croton Park, in the Bronx, and there he started to play ball. At Monroe High School he excelled both at baseball and basketball. On the basketball team "Bruggy", as he was then called, was the center, and led the quintet to a city championship.

The Senators and Tigers both heard of him and offered him contracts. But Hank wanted to go to college. The Senators would allow him only two years, and he turned to the Tigers, who permitted him four. Hank lasted but one year at N. Y. U., for the baseball fever was too strong in his blood. Furthermore, according to his agreement, he could not play baseball or football. So he left school and was farmed out. He played for a while with the Bay Parkways in Brooklyn, Hartford in the Eastern League and in the Texas League, where Dizzy Dean also prepped.

At 23, Hank was given a Spring tryout with the Tigers and assumed a regular berth in 1934. Rogers Hornsby, who is called by some a Kluxer, named Hank the best player in the game today, a high tribute. He batted .326 this season, placing sixth in the league, and only his letdown in the last few weeks deprived him of a higher rating. He is said to be keeping company with the daughter of a Detroit bank president and is favored to get a substantial increase over this year's salary of \$12,000. His ambition is to better Babe Ruth's all-time home run record of 60 circuit clouts, but prefers to wait a few years before he attempts it.

Buddy Myer is a Southern boy who has been traveling in the big time since 1925. He began with Cleveland then, was in the minors a few years and was purchased by Washington. He played well there at second base and was sold to the Boston Red Sox two years later, in 1928. He led the team in batting,

with a mark of .313, and Washington turned over no less than five players, representing \$75,000 in "ivory", in a famous deal to get him back. He has been with the Nats ever since, but this year the Yankees will make a determined effort to buy him. His presence will mean a Pennant for New York in 1936. Every club is anxious to secure him, for he batted .350 this season to head all hitters, and is a great fielder, too. Manager Joe Cronin said of him that he is the most aggressive and fiery second baseman he has ever played with. He is 31 and married to the former Miss Minnie Lee Williams, of Ellisville, Miss.



Moe Berg

Moe Berg by all odds, to me, is the most interesting player in baseball. He speaks seven languages, possesses three or four college degrees, took a graduate course in Latin at the University of Paris, supplementing his undergraduate studies of romance languages and Korean philosophy, and entered Columbia Law School while playing ball, graduating in 1928. In character he is modest and unassuming.

He was born in Newark, N. J., of wealthy parents, and attended Princeton. So classy was he at shortstop that the Brooklyn Dodgers signed him in 1923 and farmed him to Reading, of the International League. Thence he came to the Chicago White Sox and has played with Washington and Boston.

He started as a shortstop, but early became a catcher. It seems that Manager Ray Schalk of Chicago found three

injured receivers on his hands. Moe volunteered to catch. Schalk thought that if he could speak seven languages, he could also catch. Moe did and thanked Schalk for the trial. Schalk replied, "I ought to kiss you," and made him the regular catcher. Berg's modesty is traditional. One day, while talking with several writers (he is much sought after) another player strolled up and asked him to read something written in several foreign tongues. Moe replied, blushing, his eyes cast downward, "I don't read nuttin' but de box scores."

Galitzer is a Chicago youth who has been in baseball eight years, trying out with Cleveland since '30. He made good last year and this season batted .302. He is a good leadoff man, an excellent outfielder, and a fair slugger. In 1933 he batted .351 for Toledo and previously with Terre Haute hit .375 in the Three-I loop. Great things are expected from him with the Indians, who were favored to win the pennant this year. At 25, he has many good years before him.

Danning and Weintraub are two good hitters of whom Manager Terry of the Giants expects much. Danning is being groomed as the regular catcher and Phil is being converted from an outfielder to a first baseman. Danning hails from Los Angeles where he was a high school football, baseball and basketball star. He was purchased by Pittsburgh in 1927 at the age of 16 and came to the Giants in '34 via Bridgeport. Terry is stuck on him, and the boys affectionately call him "Ike". He is a steady catcher and dangerous as a hitter.

Weintraub, a Chicago pal of Galitzer, and son of wealthy parents, has not matched the other Jewish players in their rise. It is said that he became swellheaded after leading the league down South with .400 in batting. He has lots of color, but fields poorly. He attended Loyola U. and played much minor league ball. The Giants had to pick between him and Hank Leiber two years ago and chose the latter, shipping Phil back South. Immediately a storm of protest arose from the Jewish fans in New York, but Terry was rightly adamant. He came back this season and batted an indifferent .241, two points less than Danning. More is expected of him, however. He has one passion, automobiles, buying one after another.

Mystery shrouds the religious identity.
(Continued on Page 20)

THE HASSID and the JEWISH THEATRE

By DR. JACOB S. MINKIN

THE ancient Jews seem to have known nothing of the drama. Although there are dramatic elements in the Bible, there is no dramatic action. The Bible contains almost all the known literary forms—lyrical, epic and narrative—but drama is not one of them. In this, as in many other respects, the Jews differed from the Greeks, whose whole life was dominated by the gymnasium, the hippodrome and the theatre. What little the Jews knew of the theatre was at that time no longer the chaste and pure institution to invite the Jews to emulate it.

There is at least one book in the Bible—the Book of Job—that possesses all the elements of the dramatic art, but the Jewish origin of even this dramatic poem has been seriously questioned. During the Middle Ages the Jews had satires and parodies which playfully caricatured Bible characters and events, but no dramas. The reason for this neglect is not far to seek. Drama requires action and the life of the Jews was too confined and circumscribed to create drama. The history of the Jewish stage is, therefore, a purely modern production. It arose during the last quarter of the nineteenth century under the influence of emancipation. It is barely more than a half a century old and it came under the impulse of Hassidism.

The influence of J. L. Perez was far-reaching. As Hassidism may be said to have provided the impulse to the modern Hebrew satires, the privilege may be claimed for it of having also stood at the birth of the Yiddish drama. The Yiddish theatre owes its origin to a variety of causes and circumstances, but the Hassidic contribution must not be overlooked. If Hassidism did not create the Jewish stage, it contributed much to its amusement. The Yiddish theatre sprang directly from the very heart of the people and it reflected all their passions and prejudices.

There is no department of activity

where Hassid-baiting has been more persistent and popular than on the Jewish stage. It was a pastime at which all the Jewish playwrights tried their hand. However mediocre the play and unimaginative the actors, there was always a clown, invariably labelled a Hassid, who could be relied upon to relieve the dullness of the performance. It was a tradition that was faithfully carried on by the Jewish dramatists, who handed it down to their successors with utter disregard of the truth and disdain of human feelings. Taking their cue from the Haskalah fanatics the Yiddish play-makers made the Hassid strut the stage as an uncouth, unlovely, stammering caricature of a man, a hypocritical, sinister being, bent upon evil-doing, without a nobler impulse stirring his cold and dark heart.

It was by no mere accident that An-ski stumbled on "The Dybbuk" legend. An-ski was a poet, a socialist, a revolutionary who had long since emancipated himself from the prejudices and pettiness of the Hebrew intellectuals. He was a collector of folk-legends who was intrigued by the Hassidim world that Perez had discovered. He probed for beauty where the exterior was uncouth and repellent, for truth where outwardly there was nothing but sham and superstition; and when the glory of the Dybbuk fell into his lap, he knew that he had the germ of an exquisite dramatic idea.

THE DYBBUK" was one of the most frequented works of the Jewish theatre and was played in Yiddish, Hebrew and English simultaneously. Never was such a drama seen on the Jewish stage. "The Dybbuk" marks a change in the world's estimate of Hassidism. It is not a drama that concerns itself with the problem of an individual soul, but one that portrays the mystic longing and ecstasy of a great religious sect. It makes Hassidism live again in all its spiritual grandeur and fantastic beauty, in all its uncouth loveliness and mystic faith. "The Dybbuk", is the epic of Hassidism, and Bialik's poem, *Hamatamid*, is the epic of Rabbinism. It atones for all the prejudice with which this movement had been treated. Were Hassidism to disappear and Hassidism be no more, their spirit

could be resurrected and made to live again by the sheer power of this play.

Almost all the elements of the Hassidic atmosphere are symbolized in the drama: the dimly lighted synagogue whose walls are black and damp with the tears of generations; the Hassidim who sit there, half-starved individuals, whose dark eyes burn with the faith and passion of their people. Sender, a rich and purse-proud Jew, comes in to announce the betrothal of his daughter. He calls for refreshments and dancing, according to the manner of the Hassidim. Hunger and desperation are soon forgotten. Feet are raised, normal attitude assumed, bodies grow erect, hands are joined. They dance on and on. Sender calls for more and more dancing. The pace of the dancers grows faster and faster. Everybody is caught up in the mad whirl of the dance. Coat-tails fly in the air and the feet seem never to touch the earth.

THE wedding approaches. A banquet is spread for the poor. Then more dancing. This time it is the dance of the beggars, a weird, angular dance like a rattle of dry bones, grotesque yet fascinating, till Leah, half-pleased, half-terrified, becomes exhausted and swoons. The bride goes to the cemetery, according to Hassidic custom, to invite the soul of her dead mother to attend her wedding. The Messenger tells her that the souls of those who had died before their time, live on in new incarnations and are sometimes assimilated in the bodies of living people. Leah understands and invites the soul of her dead lover, Hanan.

Azriel, the Zaddik of Miropol, appears, a man spent by fasts and penitential exercises. He feels unequal to the great task of exorcising the Dybbuk. "Who am I," he cries, "a poor mortal, that all the woes and sorrows of the world should be brought to me?" But he quickly gathers strength from the thought that a Jewish soul is to be saved. Then comes the weird Hassidic ceremony of expelling the evil spirit, accompanied by the rituals of scrolls, candles and robes, one of the most fantastic, yet impressive spectacles seen on the Jewish stage.

It is a vanishing world, a fleeting.
(Continued on next page)

This is an excerpt from Jacob S. Minkin's book, "The History of Hassidism," which has attracted much attention. It is reprinted here with permission of the publishers, the MacMillan Co.

forgotten dream that An-ski recaptured for the stage. Its men and women, with their thwarted lives and twisted souls, are as though they had arisen from their graves. We see them in their pettiness and greatness, in their fanaticism and sincerity, in their filthiness and glamor. It is a monument of enduring strength and beauty that An-ski built in honor of a sect that was mocked and taunted, parodied and mimicked. The work that Perez had begun, An-ski completed. Both these men, one in fiction and the other in the drama, have written credentials for Hassidism that are honored by all the world. * * *

"Yoshe Kalb," by J. J. Singer*, does not move on the same exalted plane as "The Dybbuk." It harks back to the Haskalah rather than to Perez. It is a drama of realism. It is a protest against the idealization of a creed which, despite its inherent beauty and spiritual warmth, has brought great sorrow and suffering to the people who professed it. Its men and women, its atmosphere and temperament, move on a lower plane than that of "The Dybbuk." There may be occasional flashes of genuine greatness in the types and characters the play portrays, but, on the whole, they are gross and vulgar, coarse and repellent. There is shame in their religion, hypocrisy in their piety, a worldliness in their professed spirituality. Its saints and teachers, its leaders and officials are interested not in their people but in themselves. They built altars not to God but to themselves, so that they might be adored and deified, worshipped, fed and fattened from the toil and labor of their blind believers.

After "The Dybbuk," "Yoshe Kalb" comes as a great shock, as though one saw a great ideal dragged into the very mire. The disappointment is keen and painful. But one must remember that the two represent a complete picture of Hassidism, one portraying the purity and idealism of the movement, the other its decadence and degeneracy. One symbolizes the creation of Rabbi Israel Baal Shem Tob, the other depicts the product of the stupid, blundering and plundering men who came after him. Azariel and Elimelekh depict by contrast the greatness and pathos of a movement that aimed so high and aspired so nobly, but which fell in the end into coarse and gross worldliness. An-ski was the poet of Hassidism and Singer is its realist. One beheld the grandeur of its faith,

the other its destruction. The warming gleam which brought cheer and happiness to thousands, ended in fanaticism and delusion, bringing with it nothing but sorrow and disappointment.

KASHRUTH IN THE DAY OF PAPER PLATES and "BEEF FRYE"

By IRVING DAVIDSON

MODERN products and inventions such as paper dishes and sanitary cups, have aided many Jews to observe Kashruth, while new discoveries in medicinal science and dietetics have supplied the Jew with new arguments in favor of dietary observance. In a magazine article, one writer maintained that the taboo placed on pork and shellfish by the Mosaic law is still sound hygiene, that science has proved that pork takes an hour and a half longer to digest than beef and that shellfish have been at the bottom of more than one typhoid epidemic. A prominent Western physician, although a vegetarian, advises people that if they must eat meat it ought to be Jewish meat, for fresh-killed food is more healthy than otherwise, and that it is dangerous to drink milk soon after meat or to combine milk or butter with meat in one's diet. Other leading doctors in various sections of the country have repeatedly contended that pork is a frequent carrier of the tuberculosis germ, that a pork-chop is more harmful to the human mind and body than liquor and that ham is a frequent cause of appendicitis.

To fortify Jewish merchants, so to speak, against the great American breakfast craving for bacon and eggs, a Western Rabbi has created a so-called synthetic "beef-frye" which is now on sale in Jewish shops and which is said to look, taste and smell like bacon and at the same time to be positively kosher. And to compete with a popular American gelatine dessert Jewish cook-books abound with recipes based on fruit juices which when properly cooled are said to be equally tasteful. Further, the "yearning for chometz" during the Passover week has led to the establishment of Passover shops where specially prepared candies, cakes and other sweets (often imported from foreign lands) are available with rabbinical seals and authority duly present.

Of course, many of our very pious

*It should be pointed out that "Yoshe Kalb" was originally a novel, and the work the author here discusses is the dramatic version of it made by Maurice Schwartz.—Editor.

Jews have been known to go to all sorts of extremes even in modern times and have separate sets of false teeth for meat and milk meals and also for the Passover holidays. One wealthy Jew, maintains three separate kitchens in his home, one for meat, one for milk and one for parvah (containing neither milk nor meat) food products.

But in general modern living has provided few obstacles to the Jew who strongly desires to preserve the traditional practices of his people, and has even facilitated the observance of *Kashruth*.

A NOTE ON MISS CRANE'S DESCENT

To the Editor,

Permit me to inform you that on my mothers' side there is a straight descent from Isaac Abarbanel.

On my father's side from the Cranes of Massachusetts.

There are to this day Abarbanels in Pimento Street, Sevilla, and there are Cranes in Massachusetts. In our family the name of Abarbanel is anchored to my brief biography in *Who's Who in America*, and both families are happy and placid.

With deep respect,
Nathalia Crane

I believe that participation in the games under the Swastika implies the tacit approval of all that the Swastika symbolizes. . . . I believe that for America to participate in the Olympics in Germany means giving American moral and financial support to the Nazi regime, which is opposed to all that Americans hold dearest. Therefore I hope that all Americans will join with me in opposing American participation in the Olympic games and aid me in having the games transferred to another country.

—From former Judge Jeremiah T. Mahoney's letter to Dr. Lewald.

A NOTABLE JEWISH HISTORICAL NOVEL

A REVIEW BY DR. ISRAEL H. LEVINTHAL

"*Festival at Meron*," by Harry Sackler, Covici-Friede, New York, \$2.50.

THAT Jewish history is rich with dramatic incident worthy of the pen of the greatest writers was eloquently proven by Lion Feuchtwanger, when he gave us "Josephus" and "Power". In these books the eminent novelist wove his materials in such a manner that the most ordinary historic incidents took on new lustre and revealed to us hidden treasures.

Harry Sackler, a writer who has already achieved a fine reputation as a dramatist, has again proven to us how rich Jewish history is in artistic revelation. Taking the heroic and mystical character of Rabbi Simeon ben Yohai as his main subject, he unfolds a picture of his times that completely fascinates us from beginning to end.

The glorious attempt of Bar Kochba

to throw off the yoke of Roman oppression, the role of the illustrious sage, Rabbi Akiba, in this rebellion, and, above all, the part played by the young and true pacifist Rabbi Simeon, are here portrayed with such impressiveness that the reader lives through the entire period and begins to understand something of that mystic power inherent in the Jewish people which makes it immortal.

This reviewer has himself had the privilege of witnessing the quaint Festival at Meron, at the grave of Rabbi Simeon on Lag B'Omer, where thousands from every part of Palestine and other lands of the Near East gathered to dance and to sing in honor of his Yahrzeit. Only upon reading Sackler's epic novel can one really understand the hold that this sage has had upon the heart of the Jew these last eighteen hundred years.

The chapter which describes the meeting of Rabbi Simeon and the Roman Emperor Marcus Aurelius, and gives an account of their discussion on Roman and Jewish ideals of life, is so brilliant and so filled with flashes of wisdom, that it alone would stamp the book a classic. What a prophetic vision the Rabbi displays when, speaking of the role of the few in history, he says to the Emperor-philosopher: "It will be hard and dolorous and, at times, inglorious. But we expect to do that very unheard-of thing. I wish I could speak to you again—later—a thousand years hence—or two thousand—."

Here is a truly great work, one that will take its place among the leading historical novels of all lands and all peoples.

THE SHADCHONIS INDUSTRY

SHADCHONIS or marriage-brokerage has by no means departed this life. In place of the old practice of having the rabbis or other trusted individuals of the communities arrange the marriages of young people by travelling from city to city and creating contacts, we now have large matrimonial service bureaus carrying on a thriving business. They maintain well-furnished offices and reception rooms, advertise frequently in the newspapers and otherwise utilize the most progressive and scientific methods of communication and publicity. What at one time was a decided personal procedure has now become a practice based on large-scale and rather impersonal considerations. The modern *shadchan* is a broker in the real sense, marrying off his couples in large numbers and collecting his commissions with commercial dispatch. No longer does the proverbial marriage-broker visit the families of the marriageable young people to bargain and argue over dowries and settlements, but instead, the would-be brides and grooms flock to the present-day *shadchan* to consult him in his private office. In New York City, hundreds of young people each month are married off through these agencies,

although because of the confidential character of the practice little is known about it. So useful has modern *shadchones* seemed to a writer in one of the New York dailies, that he suggested that the practice be widely introduced in our metropolis in order to bring

happiness into the lives of so many of our unmarried young people who have found it socially difficult to make suitable matches for themselves, notwithstanding the so-called abundance of opportunity.

—Irving Davidson

INCONSISTENCY

By SYLVIA WIENER GROSS

YESTERDAY I met you
And walked with you awhile
And wondered at the beauty,
The radiance of your smile,
The curling tendrils of your hair,
The oddity of eyes, concealed
By half-closed lids that, opening,
Two liquid-clear brown depths revealed.

I thought you very clever,
But it wasn't what you said;
It was the way the moon shone
On your uncovered head,
Your gestures, your artist hands,
That dreamy look in your veiled eyes,
The resonance of your deep voice,
The buoyancy that age defies.

Today I met you once again
And sat with you—alone
And listened while you told me
A philosophy, your own
Conceptions of life's meanings,
Your views, your hopes, your ideals;
But all the while I wondered
How your black hair feels,
Strange that I thought you clever before
By physical manifestations,
And strange that I think you handsome now
From mental revelations.

ACTIVITIES IN THE BROOKLYN JEWISH CENTER

MORRIS ROTHENBERG, PRESIDENT OF THE ZIONIST ORGANIZATION, TO OPEN FRIDAY NIGHT LECTURE SERVICES NOVEMBER 1st

Rabbi Levinthal is happy to announce to the readers of our Review that Morris Rothenberg, president of the Zionist Organization of America, who has just returned to America from a tour of Palestine and from the Zionist Congress at Lucerne, will open our season of late Friday Night lecture services on Friday evening, November 1st.

Mr. Rothenberg will speak on a very interesting subject: "From the Nineteenth Zionist Congress to Palestine". The last congress has evoked so much interest on the part of all thinking Jews that we feel confident all of the members of the Center and their friends, will avail themselves of this opportunity to get a first hand report of these proceedings. Equally fascinating will be Mr. Rothenberg's report of what he saw of the life in the new Eretz Israel.

The services will begin promptly at 8:30 o'clock, and a special section of the synagogue will be reserved for the members.

Rev. Samuel Kantor will lead in the congregational singing, preceeding the lecture.

PROF. HARRY ELMER BARNES TO ADDRESS CENTER FORUM NEXT MONDAY EVENING

The famous sociologist, historian and criminologist, Professor Harry Elmer Barnes, will be the speaker at our Forum on Monday evening, October 28th, promptly at 8:30 o'clock. The subject of his lecture on that evening will be: "The Crisis of World History".

Professor Barnes stands in the forefront of those Americans who are now engaged in the task of humanizing knowledge. His books have been some of the most stimulating, thought provoking in recent years. He has recently published a book "The History of Western Civilization", which created a great deal of serious thought and comment. He is the author of: "Genesis of the World War", "The Story of Punishment", "World Politics", "Can

Man be Civilized"? etc.

Admission will be free to Center members and 25c to non-members.

RABBI LEVINTHAL PLANNING IN- TERESTING SERIES FOR FRIDAY EVENING SERVICES

Among the subjects that Dr. Levinthal will treat at the Late Friday Night Services the coming month will be: "Twenty-five Years of Brooklyn Jewish Ministry", which will be a review of Brooklyn Jewish life in the twenty-five years that our Rabbi has served as Rabbi in this borough; "Chief Rabbi Kook, the Man and His Achievements", which will be a tribute to the beloved chief rabbi of Palestine who recently passed away. Our Rabbi will also deliver a series of addresses on: "Chassidism—Its Teachers and Its Teachings", based on that fine work that has recently been published, "The Romance of Chassidism", by Rabbi Jacob S. Minkin.

We are confident that these Friday night lectures will attract as large congregations this year as they have in the past.

THE ITALIAN-ETHIOPIAN SITUATION TO BE DISCUSSED AT OUR FORUM ON MONDAY EVENING, NOV. 4th

Carla Orlando and Professor Max Ascoli
to participate in the Symposium



Max Ascoli



Carla Orlando

The present war between Italy and Ethiopia will be discussed from two points of view at our Forum on Monday evening, November 4th, at 8:30 o'clock. Two famous Italians, Miss Carla Orlando and Professor Max Ascoli, will present the subject from two opposing viewpoints.

The case for Italy and for her adventure in Ethiopia will be championed by Miss Carla Orlando, daughter of Italy's war-time Premier and the executive secretary of the Italy-America Society. Miss Orlando has been a companion to her famous father who was one of the "Big Four" at the Peace Conference, and enjoyed the rare privilege of informal association with the leaders in the political, intellectual, social and financial life of Italy.

Professor Max Ascoli will oppose Italy's war against Ethiopia. As a political exile from Italy, having come to America in 1931, he was formerly professor of Political Philosophy in an Italian University, and is now on the faculty of the New School for Social Research. He is the author of a number of books on political subjects and has contributed many articles to the Atlantic Monthly on foreign affairs, social research, etc. He has recently published a book: "A Quest for the Political Conscience".

CASE STUDY IN IMPERIALISM ON THE ITALO-ETHIOPIAN SITUATION

The third in a series of lectures on "Problems of Sociology" will be delivered by Mr. Nathan Kleinhandler next Wednesday evening, October 30th, at 8:30 o'clock. The subject of his lecture on that evening will be: "Case Study in Imperialism—The Italo-Ethiopian Situation". In this lecture, he will discuss the causes and results of imperialism in the light of present imperialistic ventures as well as the past.

Mr. Kleinhandler is a well-known sociologist and lecturer, having made a study of the problems and written extensively on the subject.

On the following Wednesday evening, November 6th, Mr. Kleinhandler will speak on: "War—Can We Prevent It?" This will be followed by a lecture on: "Our Muddled Foreign Affairs", which will be delivered on Wednesday evening, November 13th.

Admission to the entire course is free to members as well as non-members.

INSTITUTE OF JEWISH STUDIES FOR ADULTS OPENS WITH LARGE ENROLLMENT

More than 150 men and women have already registered for the third season of the Institute of Jewish Studies for Adults.

This year, five courses are given in the study of the Hebrew language, and courses are also given in Jewish History, Jewish Religion, Talmud, both as a literature course and the study of the text, the Bible as Literature, the History of Jewish Literature and Contemporary Jewish Life and Problems.

After another week, some of the classes, especially in elementary and intermediate Hebrew, will be closed for further registration. It is, therefore, important that the men and women of the Center register as soon as possible.

CONSECRATION CLASS TO MEET THIS SUNDAY, OCTOBER 27th

The first consecration class which is now being organized for the Consecration Services to be held next Shabbath, will hold its first session this Sunday morning, October 27th, at ten o'clock.

Girls who intend to enroll in this class are asked to see Dr. Levinthal this Sunday morning.

SUNDAY SCHOOL TO OPEN THIS SUNDAY, OCTOBER 27th

All classes of our Sunday School will commence its season's work this Sunday morning, October 27th.

All former pupils and new registrants are asked to report in the Beth Hamedrash promptly at ten o'clock where they will be assigned to their respective classes and teachers.

HEBREW SCHOOL ENROLLMENT STILL OPEN

New pupils will be accepted in our daily Hebrew School for the next two weeks, after which they will have to wait until the opening of the next term, February 1st.

We urge parents to please register their children as soon as possible.

PARENT-TEACHERS ASSOCIATION OF THE CENTER ACADEMY TO MEET OCTOBER 29th

The season's first meeting of the Parent-Teachers Association of the Center Academy will be held Tuesday evening, October 29th, at 8:30 o'clock.

An elaborate program has been ar-

ranged which will be of interest to all parents of the Center Academy pupils.

SOCIAL COMMITTEE ANNOUNCES THE FORTHCOMING SOCIAL AFFAIRS OF THE CENTER

Sunday, Oct. 27th—Golf Tournament at the Idlewild Beach Golf Club.

Tuesday, Nov. 5th—Election Returns and Dance following the Basketball Game in the Gym.

Thursday, Nov. 28th — Thanksgiving Dinner.

Tuesday, Dec. 31st—New Years Eve Revel — Bigger and Peppier Than Ever!

COMMITTEE ON GENERAL ACTIVITIES TO MEET TUESDAY EVENING

An important meeting of the Committee on General Activities will be held next Tuesday evening, October 29th, at 8:30 o'clock.

Members of the committee are urgently requested to attend this meeting promptly, as per schedule.

MEETING OF THE RELIGIOUS SERVICE COMMITTEE THIS TUESDAY

The Religious Service Committee will meet on Tuesday evening, October 29th, at 8:30 o'clock.

STRONG NEWARK Y. M. H. A. TEAM TO OPPOSE OUR CENTER FIVE ELECTION NIGHT

The 1935-36 edition of the Center Basketball Team will be on display Tuesday, November 5th, election night at 9 P. M. The start of the season will find the Center Team a very strong combination. The squad has been working very hard for the past few weeks in order to get into shape for the opener. There are several new-comers to our ranks of basketeers that will add height, speed, and therefore considerable power to our club. The members that will comprise our squad are: Artie Kaufman, Joe Lefft, Robt. Segal, Geo. Rabinowitz, Sid Rabinowitz, Morris Strausberg, Murry Zukor, Irv Levine, Sam Siegel and Simon Boardman.

Joe Lefft, Robt. Segal and Simon Boardman are the new members of the squad, while Artie Kaufman, who played with us occasionally last season, will be with us through out the year. Let's all come out and support the team election night against the strong Newark Y. M. H. A. combination. Admission will be 50c. An invitation dance will be held in the main ballroom following

the game, in conjunction with election returns.

GOLF TOURNAMENT THIS SUNDAY

The Center Golf Tournament at Idlewild Beach will be held this Sunday, October 27th.

All those who have registered for the tournament are requested to assemble at the Center promptly at ten o'clock, when they will proceed to the golf course. In case of inclement weather, the tournament will be postponed to the following Sunday.

NEWS IN THE POOL

Those interested in taking American Red Cross Beginners, Junior Life Saving or Senior Life Saving, see the Swimming Instructor. Classes are being organized now; take your test now and become a member of the great American Red Cross.

Beginners: Any age.

Junior Life Saving: 12-17 years of age.

Senior Life Saving: 18 and over.

Those taking senior life saving must first prove their capability in swimming.

Sylvia Baumgarten,

Gym and Swimming Instructor

NEWS IN THE GYMNASIUM

Schedule for Winter Season—(Tues.)

7:30—8:15 Handball

8:15—9:00 Basketball or Calisthenics

9:00—9:30 Dancing

By popular request, tap dancing will be taught by the gym instructor. Social dancing will be substituted at various times. Come down and join in the fun!

CONGRATULATIONS

Congratulations and best wishes are extended to Mr. Louis T. Blumenson of 798 Montgomery Street, upon the birth of a son to his children, Dr. and Mrs. Bernard Glick.

DAILY SERVICES

Morning Services at 7:00 and 7:45 o'clock.

Mincha Services at 5 P. M.

THE SABBATH

Kindling of Candles at 4:44 P. M.

Friday Evening Services at 4:50 P. M.

Sabbath Morning Services at 8:45 A. M.

Mincha Services at 4:50 P. M.

Class in Ein Yaakob under the leadership of Mr. Benjamin Hirsh at 4:00 P. M.

APPLICATIONS FOR MEMBERSHIP AND REINSTATEMENTS

The following have applied for membership in the Brooklyn Jewish Center:

Baron, Albert
Unmarried Metals
Res.—752 East 53rd Street
Bus.—120 Broadway

Fishberg, Anna L.
Unmarried Bookkeeper
Res.—712 Crown Street
Bus.—26 Exchange Place

Freedman, Martin
Married Men's Furnishings
Res.—805 St. Marks Avenue
Bus.—129 Orchard Street

Glick, Lee
Unmarried Paper Jobbers
Res.—134 Tapscott Street
Bus.—147 West 24th Street

Goldsamt, S.
Married Fruit
Res.—706 Eastern Parkway
Bus.—157 Chambers Street
Proposed by Jacob S. Doner

Goodman, Ruth
Unmarried Secretary
Res.—441 Ocean Avenue
Bus.—Woolworth Building
Proposed by Tobias Zwerdling

Greenfield, Murray A.
Unmarried Lawyer
Res.—454 Empire Boulevard
Bus.—50 Court Street
Proposed by Louis Berg

Haber, Sol
Unmarried Student
Res.—1150 Lincoln Place
Proposed by Louis H. Schesinger

Joachim, Benjamin
Married Chemists - Engineers
Res.—1501 President Street
Bus.—261 Norman Avenue
Proposed by Alex Bernstein and Louis Zankel

Kaplan, Anna
Unmarried Employment
Res.—579 Powell Street
Bus.—214 Duffield Street

Kimler, George J.
Married Paint Manufacturer
Res.—1035 Washington Avenue
Bus.—100 Lexington Avenue
Proposed by A. Apter

Marks, Jean
Unmarried Knitwear
Res.—759 Gates Avenue
Bus.—10 Stanwyx Street
Proposed by S. H. Goldberg

Meyers, Lila
Unmarried Publishers
Res.—474 East 93rd Street
Bus.—104 Fifth Avenue

Nareff, Jonas
Married Resident Buyer
Res.—1035 Washington Avenue
Bus.—450 Seventh Avenue
Proposed by Henry Steinberg

Quittner, Carl
Married Woodworking
Res.—1469 Carroll Street
Bus.—43 East 19th Street
Proposed by Oscar Kurshan

Rader, Estelle
Unmarried
Res.—488 Quincy Street

Robbins, Edward
Unmarried Haberdasher-Hatter
Res.—639 Eastern Parkway
Bus.—200 Fulton Street

Rosen, David
Married Jobber in Curtains
Res.—690 Crown Street
Bus.—1150 Broadway
Proposed by S. H. Goldberg

Rosen, Pearl
Unmarried
Res.—488 Quincy Street

Rosenbloom, David
Unmarried Investigator
Res.—1373 Sterling Place
Bus.—3802—14th Avenue

Rubin, Saul
Married Lawyer
Res.—1453 President Street
Bus.—39 Broadway

Saffer, Harry
Unmarried Clothing
Res.—144 Grafton Street
Bus.—44 West 18th Street
Proposed by Louis Saffer

Schuster, Jacob
Married Bakery
Res.—269 Schenectady Avenue
Bus.—269 Schenectady Avenue
Proposed by Maurice Rosenwasser

Skovreinsky, Solomon
Married Real Estate
Res.—426 Eastern Parkway
Proposed by Abraham Ginsburg

Sorgen, Isaac D.
Married Attorney
Res.—842 Classon Avenue
Bus.—130 Clinton Street
Proposed by Nathan D. Shapiro

Spiro, Julius Bertram
Unmarried Investigator
Res.—1558 President Street
Bus.—505 Court Street
Proposed by Morris Kramer

Waldman, Harry
Unmarried Haberdasher
Res.—157 Vernon Avenue
Bus.—127 Orchard Street

Weinberg, Bob
Unmarried Silk Jobber
Res.—1461 President Street
Bus.—225 West 35th Street
Proposed by Manuel Merovitz

Zucker, Herman
Unmarried Cert. Public Acct.
Res.—1506 President Street
Bus.—270 Madison Avenue
Proposed by Louis Simon and Isidor Fine

The following have applied for re-instatement as members:

Asher, Philip
Married Leather
Res.—1538 Union Street
Bus.—900 Broadway
Proposed by Charles Perman and Henry Seinfel

Cohen, Morris G.
Unmarried Engineer
Res.—787 Linden Boulevard
Bus.—787 Linden Boulevard
Proposed by Irving Cohen

Fischer, Harold H.
Unmarried Insurance
Res.—417 East 52nd Street
Bus.—392 Hudson Street
Proposed by Louis Schachter

Germain, Allen
Married Department Store
Res.—25 Eastern Parkway
Bus.—550 Fifth Avenue
Proposed by Maurice Finkelstein and Joseph M. Schwartz

Geschelin, Maurice
Unmarried Attorney
Res.—294 Van Buren Street
Bus.—217 Broadway
Proposed by A. H. Zirn

Goldstein, Nathaniel L.
Married Attorney-at-law
Res.—135 Eastern Parkway
Bus.—511 Fifth Avenue
Proposed by Emanuel Greenberg

Koeppel, Isadore S.
Married
Res.—370 Brooklyn Avenue
Proposed by Henry Seinfel
(Continued on Page 22)

WHO ARE THE JEWS IN COMMUNISM?

(Continued from Page 5)

3.7% Esthonians, 2.6% Lithuanians, and 2.6% Jews.

It is plain from the above how little evidence there is for the malicious charge of a so-called Jewish communist link. If the Jews are to be condemned because there are some communists among them—men who have never in the slightest degree concerned themselves with Judaism—then there is not a people on earth that might not with equal right be condemned.

Those who have even an elementary acquaintance with the traditions cherished by our people during the two thousand years since the destruction of the Jewish state know that complete and unequivocal loyalty to the country of one's citizenship is a basic principle of Jewish life. Ever since the Babylonian exile, spiritual leaders from Jeremiah down have adjured the Jew-

ish people to seek the peace and prosperity of the land in which they live, to pray unto the Lord for it; for in the peace thereof they would enjoy peace.

Students of the origin of the American form of government have pointed to the debt which the Colonial fathers owed to the inspiration of the Hebrew Bible. Lecky, the distinguished historian, expressed this debt in the famous dictum: "Hebraic mortar cemented the foundation of American democracy!" To millions of American Jews as well as to millions of Jews in other lands, therefore, the tenets of liberalism and democracy are the most dearly prized ideals. Jewish emancipation has always gone hand in hand with the progress of democracy. Any form of government or economic system which is based on, or maintains itself by, the

suppression of the elemental basis of human liberty—freedom of speech, or the press, of association, of religious worship—is, therefore, abhorrent to them.

The real reason for the propagation of this falsehood becomes apparent in Chancellor Hitler's words when he refers to "Marxism and its related parliamentary democracy." Under the pretext of an attack on Bolshevism, many of whose tyrannical features have been adopted by the National Socialists, the Nazi Government has in practice robbed the German people of their civil rights, suppressed freedom of speech, of the press and assembly, has destroyed the free labor unions and confiscated their funds; and it is now engaged in a pagan assault upon the religious conscience of the Protestant, Catholic and Jew alike.

THE BROOKLYN JEWISH CENTER NEEDS NEW MEMBERS

— AND —

NEW MEMBERS NEED THE CENTER

BRING THEM TOGETHER

On the opposite page are listed the applications of 29 prospective members. If you personally make the effort it should not be hard to better this number next month.



THE RATES ARE MODERATE:

|| \$50.00 per year per family (includes husband, wife and children up to 21 years of age) ||

|| \$37.50 per year for Unmarried Member ||

|| \$25.00 per year for Girls ||

THE JEWISH EPILOGUE TO THE FRENCH REVOLUTION

(Continued from Page 8)

fits of this new development. Our Jewish being has been driven into our subconscious life and revealed itself only as a revolt against foul abuse. Such a Judaism (Trutzjudentum) is a negative one and is unable to give us the "joy of creativeness". Identifying ourselves with the dominating majority, we have approached the study of our lore and history as strangers. We have been unable to unify our past, present and future into a Jewish outlook which would have helped the Jew to expand his creative self. We have lost the power of original Hebraic creativeness, the inspiration from our spiritual inheritance. We have been afflicted by the blight of apology, and wasted and sterilized our forces on it. With the exception of the Hebrew and Yiddish literatures, literary productions of Jews about Jews, in every language of the world, are full of apology. In Western Europe this process has come to its maturity; in Eastern Europe it is still in progress. The intelligentsia and the upper middle class have merged their cultural life with that of the dominating majority. The working class is under the influence of international socialism, whereas the lower middle class is intensively religious and has a strong Jewish folklore life. It is this class that has created our modern Hebrew and Yiddish literature. In Russia, where the Jewish life is under communist control, the Jews have been segregated from the world Jewry and "proletarian" Jewish culture is being fostered with the medieval German as a national language. In fact, the socialist influence upon our working class trained the Jewish worker to fight for his right to live, but it manifested a perfect indifference, if not hostility to Jewish values.

As a result of these entangled developments and interwoven influences, a confused psychic complex has been laboring in the innermost Jewish self. As eager as we were to identify our life with that of the dominating majority, we could not accept indiscriminately everything from the Gentile world. Certain features of that life and culture were objectionable to us. Certain manifestations of that life caused us untold sufferings. There were also positive features in our Jewish tradition which we could not honestly give up; they were worthwhile to

be preserved and cultivated. On the other hand, we were brutally and ruthlessly driven back to ourselves with a profound feeling of vexation and disappointment with our "emancipation". An intense longing arose for a clear balanced Jewish spiritual life.

This longing found its expression and outlet in the Zionist movement. Zionism gave Judaism a goal. It gave a Jewish solution to the Jewish woes. It established a Jewish policy for reaching this goal. No more self-obligation, political begging and apology, but a reconstruction of the Jewish life of our people based on self-reliance. It did away with the split of our cultural and spiritual life, dividing it into human or universal and Jewish. There is in Zionism one cultural and spiritual life, uniting synthetically both universal and Jewish, thus ending the demoralizing complex of the Jewish soul. We see only the beginning of the Zionist achievement but its cheerful and creative influence is already felt wherever Jews live. It seems that we are beginning again to make our history.

All these developments are a direct outcome of the change brought about by the French Revolution in our life. We must not lose our eternal gratitude to the French people.

It has been said that we recuperated our rights because of the abstract principles proclaimed by the French Revolution. It is true that the welfare of our people depends upon the ethical principles dominating the majority, controlling our life. The ethical principles which grew from the French life in the XVIII-th century have contributed to our enfranchisement. But the French Revolution could not deny us the benefit of these principles without betraying itself. Those who were responsible for our recovery of "the rights of man and citizen," were not only idealists, they were shrewd and practical reformers. They knew perfectly well how the immoral persecution of the Jews poisoned the whole national life, bringing demoralization into its very fabric. They had to remove the disabilities not only for us but more so for the country's benefit.

In the light of our historical experience we may look without despair into the future. Our welfare is intimately

bound with the welfare of humanity. It is distressing and painful always to be the first victims of the assault of barbarism, but our persecutors also pay a heavy price for it. Our fate is intimately bound with the moral progress of mankind.

JEWES IN BASEBALL

(Continued from Page 12)

tity of Heinie Manush of Washington, former batting champion of the American League. Some say he is Jewish. He neither confirms nor denies it. It is possible he is half-Jewish.

Three other league figures are Hebrews. Sid Cohen of Washington is a younger brother of Andy Cohen, and shows promise as a pitcher. Herman Fink of the Athletics is a likely-looking rookie who may win starting spurs next season, too.

The third is Al Schacht, famous member of the Schacht-Nick Altrock comedy team for many years. Incidentally Schacht has not spoken to Altrock in years, because of a quarrel though they still team together. Al pitched for Washington and then became coach. Cronin took him to Boston in this capacity. His playing days are long since over, but he is needed wherever a festival air at sports contests is appropriate.

A MORAL SANCTION

If the Olympic Games come off in Berlin as arranged, the event will be hailed as a wonderful Nazi demonstration and triumph. Now, it may not be possible to have the games transferred to another place, but it ought to be possible to arouse and direct a feeling not only in the United States but in other countries against participating in a great sports meeting under the auspices of a Government which disregards and denies true sportsmanship. It would not be necessary to indulge in violent denunciations of what the Nazis are doing and proposing to do. Athletic associations in other lands could simply say that they did not wish to join in contests with representatives of a regime that repudiates the Olympic standards and the very principles of sport as understood throughout the world. This would be the application of a moral sanction which could not be hidden from the German people and which they would not fail to understand.

—New York Times

THINK OF THE LIVING

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Inevitably death must visit every home. At such times the living are plunged into mourning and distress, and it is an additional burden to them to be forced to care for details which should have been looked after earlier.

Select a final resting place when it is possible to do so easily, and with consideration. And when you select one of the plots of the Brooklyn Jewish Sub-division of the Old Montefiore Cemetery at Springfield, L. I., you know that you have selected ground that is distinguished by beauty and dignity—and is a tribute to the memories of those who have passed on.

The Secretary of the Center will be glad to furnish you with details. Convenient terms may be arranged.

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BROOKLYN JEWISH CENTER

667 EASTERN PARKWAY

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THE AGUNAH CONTROVERSY

(Continued from Page 4)

one of the conditions for a divorce has been fulfilled. The rabbinical court will then proceed to free her from her marriage.

The storm which the Union of Orthodox Rabbis has raised on this very simple and indispensable modification in Jewish legal procedure is really an interesting phenomenon. For observe, that the ordinance is in straight conformity with Jewish traditional law. Not one of the Orthodox rabbis has as yet given a single argument based upon Jewish juristic literature against it. And it is calculated also to preserve the authority of Jewish law. For most apparently, should the Jewish marriage law continue to work inequitable hardship as it has in the past, it will eventually fall into contempt and disuse. Yet despite all these facts, the members of the Union could find nothing to contribute to an elucidation of the problem except denunciation and invective.

Judaism is the ever-growing civilization of the Jewish group, of which law is an integral part. Jewish life must be ordered by Jewish law, but that Jewish law, like that Jewish life generally, must be acceptable to intelligent human beings, and deserving of their confidence.

—*The Reconstructionist*

APPLICATIONS

(Continued from Page 18)

Margolis, Morris

Unmarried Chemist
Res.—64 East 95th Street
Bus.—Municipal Building

Merovitz, Jesse Z.

Married Fertilizer
Res.—500 Ocean Avenue
Bus.—492 Scholes Street
Proposed by Mrs. A. E. Merovitz

Merovitz, Manuel

Unmarried Fertilizer
Res.—1461 President Street
Bus.—492 Scholes Street
Proposed by Mrs. A. E. Merovitz

Tanenbaum, Lawrence

Married Piece Goods
Res.—941 Washington Avenue
Bus.—573 Broadway

EMANUEL GREENBERG, Chairman
Membership Committee

SISTERHOOD PLANNING THEATRE
PARTY IN NOVEMBER

At the last meeting of the Sisterhood, the President of the organization, Mrs. Phillip Brenner, announced that plans are being made for a Theatre Party to be held during the month of November. Further details regarding the date and play chosen will be published in the Bulletin.

OF SPECIAL INTEREST TO THE BOYS
AND GIRLS 13 TO 16 YEARS OLD

All boys and girls, children of Center members, between the ages of thirteen and sixteen, are requested to be at the Center this Saturday evening, October 26th, promptly at 7:30 o'clock.

Mr. Maurice Bernhardt, member of the Committee on General Activities, will be present on that evening to discuss with them plans for club activities during the season.

It is important that all boys and girls of the Center attend this meeting so that we may organize the groups for the season's work.

CONDOLENCE

We extend our sympathy and condolence to Mr. Jacob Mormar of 369 Crown Street, upon the death of his father on October 22, 1935.

CONGRATULATIONS

Congratulations and best wishes are extended to Mr. and Mrs. Morris Gorelik of 1431 President Street, upon the engagement of their daughter, Sonya, to Mr. Robert L. Presser of New York.

THE
CENTER RESTAURANT

will open for the season

Sunday, November 3rd

at 12 noon

Excellent meals will be served in our Restaurant every Sunday during the season from 12 noon to 5 P. M.

Arrange to attend on the opening Sunday and as often as you possibly can. You will facilitate matters a great deal if you will telephone the Center in advance (PResident 4-1400) so that reservations may be made for you.

Dinner De Luxe \$1.25 per person

Also A la Carte

"Meet Me in the Center
Restaurant"

Mr. and Mrs. PHILLIP BRENNER ENDORSE Mr. MILTON HERTZ for COUNTY JUDGE

To our many friends in Jewish communal life we address the recommendation that they vote for MR. MILTON HERTZ, who is a candidate for Judge of Kings County, on the Republican ticket.

Our acquaintance with Mr. Hertz for the past fifteen years has revealed to us as a man of wisdom, integrity and humanity. These are qualities essential in an administrator of justice. They are qualities not often found concentrated in one person. Therefore the election of Mr. Hertz is a guarantee that the community will be splendidly served by him.

MR. MILTON HERTZ has been a resident of Kings County since 1890. He is a prominent lawyer and has taken an active interest in numerous communal enterprises. He is one of the most thoroughly qualified men to offer himself for the judiciary. We appeal to all our friends, and to all thoughtful citizens in the community, to vote for Mr. Hertz, and to influence others to vote for him.

MR. & MRS. PHILLIP BRENNER

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KNOW THE TRUTH ABOUT YOUR FEET



This condition is known as inflamed foot. It was caused by shoes which did not allow the large toe to lie in a normal position.

Shoes to correct and relieve this condition will be found at the Tree Mark Shoe Store.



An example of malformed and distorted toes with broken down metatarsal bones.

Tree Mark will construct a special shoe to fit feet of this type.



Short, pointed shoes are to blame for this condition. Insufficient room in the forward part of the shoe caused the small toe to overlap the second toe, and the bunion is the result of pressure.

There is a Tree Mark shoe with a special bunion pocket so that your foot cannot be irritated.



The flattened sole of this foot was caused by an extremely weak ankle. A corrective arch support shoe is necessary to relieve this condition.

Give support to the muscles and body weight by securing the proper shoes at the Tree Mark Shoe Store.

When shopping or walking wearies you . . . when your knees feel stiff . . . when you suffer agonizing pains . . . stop and ask yourself: Is all this torture necessary?

TREE MARK carries hundreds of lasts in stock. One of them matches the shape of your foot. It will fit as though molded on. It will put lightness and spring into your feet.

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